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Pioneer Women.

As the Japanese are wont yearly to welcome back the spirits of their ancestors with lighted bon-fires before the door, with feast and song, and live joyously with them for three days, so in far different sense, very really and vividly, at our commencement season, in June, Miss Dudley and Miss Talcott seemed to be with us at the Memorial Service held in their honor.

Miss Dudley, with Miss Barrows, founded our Woman's Evangelistic school, and gave twenty years of her life to it, from 1880-1900. Miss Talcott gave to it the last eight of her thirty eight years in Japan, 1903-1911, and we rejoiced to join with our many graduates and friends, in honoring their memory on the tenth and the fifth anniversaries of their home-going.

Miss Barrows, the cousin and friend of Miss Dudley, brought her before us in anecdotes from girl-hood down through the years, and again we saw her as we knew her of old, charming, enthusiastic, sympathetic, a warm friend, an eager teacher, an untiring touring missionary. One epigram which epitomizes her character is the one she often used, "The reward of loving is the ability to love more."

Miss DeForest gleaned from the volume of Talcott stories enough to bring her vividly before us.

Mrs. Sumiya, famous as the spiritual mother, adviser, mentor of so many men and women, the great and the small, told of the strong spirit of Miss Talcott, who drew her out of the depths, who upheld her during those hard first years when there was so much to draw her back, and of the intimate co-operation and fellowship of those forty years. Many of us will always remember Miss Talcott by her oft repeated phrase, "How I want to get hold of that person!" and how she did get hold of people!

Zako San was there, the once pitiable cripple, still crippled, but no longer pitiable, whom Miss Dudley introduced to our missionary community twenty years ago, and who received all these years the warm sympathy and co-operation of Miss Dudley and Miss Talcott. It was a beautiful spirit come to its birth-right when she came into the Christian world, and the numbers of those won to Christ, the poor, the sick, the outcast, the prisoner, could be numbered by the score. Her contribution to the occasion was a poem

of nine verses set to music and beautifully rendered by our music-teacher, Miss Fujita.

Mrs. Ichida gave a tribute to her early teachers, for Miss Talcott and Miss Dudley share the honor of being the founders of Kobe Girls' School. Among other things, she spoke of receiving her first idea of the heinousness of lying. Passing Miss Talcott's room with a school-mate, child fashion, she contradicted a statement, saying, "You lie." She was called in and dealt with most clearly, and all her life, as the result of that conversation, lying has ranked with stealing and other misdemeanors of a serious nature.

However, the Memorial Meeting was not the only event of special interest on this occasion. On the previous evening the Fortieth Anniversary of Miss Barrows' coming to Japan was celebrated. Coming, as she did, three years after Miss Talcott and Miss Dudley, she shared in the vicissitudes and pleasures of a pioneer work, first in the Girls' School, and now, for thirty-six years, in Kobe Woman's Evangelistic School, in strenuous touring experiences, and in the beginnings of Kobe Church, which numbers over a thousand members. There were present a goodly number of women who had been members of her Sunday Bible class for all these forty years, women with whom she had worked in bringing many others to Christ. Through all these years she has had a Tuesday afternoon meeting attended by these same women, and to which they have brought many inquirers to hear the simple instruction and heart to heart talks which mean so much to one feeling her way to the Savior. The sermon is above their heads, they haven't the reading habit, but Barosu San can tell it so they understand. She doesn't urge them, but gently leads them into the Kingdom. As one woman testified, "Miss Talcott I admired, but feared a little. Miss Dudley I loved, but she was always so busy I didn't like to trouble her, but Miss Barrows always seemed to have time to sit down and talk things through."

These special meetings were preceded by our regular graduating exercises, when five new members were added to our alumnae. The commission service for these five was especially tender, for we have never had a class which was to separate to such great distances, for so responsible a work. Tottori and Niigata, on the west coast, are the nearest places; then one goes to Sapporo, in the far north; one to the extreme South, in Formosa, and one across the seas, to work for her countrywomen in Honolulu. And so the spirit of consecration and courage and forth-going which brought Miss Talcott and Miss Dudley and Miss Barrows to Japan forty and more years ago, is sending forth these, their spiritual daughters, to far places, with the same message, ever new and full of power to save.

(Miss) GERTRUDE COZAD.

Why I Came Back.

I suppose no one wholly escapes the grip of first impressions, either of people or of places. My childhood days in Japan are among the most vivid days of my life. The first night I spent in the Island Kingdom was beside the sea. From my room in the hotel I could see the breakers from the *Nihon Kai* (Japan Sea) as they rolled in and broke against the shore. That was six years ago in Miyadzu, Tango, where I had gone to teach English. The next morning I awakened in my new world. And what a world! There before me stretched the Bridge of Heaven, like a thread of green, far out into the sea, while here and there, in those gondola-like boats, fishermen were spreading their nets. Mountains shut me in from behind and waters in front, as far as the sight could go. During those two years in Miyadzu I lived with the sea. I loved the sea with its soothing moans at night, and its burden of ships by day. My friends were the fishermen, and the sea had become my first love. I never forgot my

first home in this land, and the "tug of the sea" helped to bring me back again.

Beside the sea was the inn where I lived, and the keepers of it, an old couple. The children were all gone, and the mother claimed me for her son. For two years her affection and care were like unto my own mother's. The old man was an invalid, creeping about the house, but unable to leave the inn. Yet the tender solicitude and unwearied patience of the mother, clear till the end, could scarcely have been more beautiful, even in my own land. And when I left my first home here, for the home across the seas, when I left my second best mother, her words and tears wrung my heart in a strange way. Who would care to lose such a friend? And so I came back to make more such ties, for they are the things we live for in this world, if we are to taste the sweets of life. I have often been asked if the Japanese could be really friends to one. I have never had but one answer to such a question, since I knew that dear old mother in Miyazaki. And I guess that was another reason why I came back.

One day a priest came and asked if I wouldn't come to visit his temple with him. The head priest had gone to Tokyo, and, in his absence, the younger one desired to show me thru his domains. It was really a wonderful opportunity, for he dragged out all the old temple relics which had lain unseen, he claimed, for centuries. A few young Buddhists had been invited in, and after the young priest had feasted us all with forbidden meats, he revealed the object of this meeting. He wanted to argue with me about Christianity and Buddhism. He said there was absolutely no difference, and even if there were any, Buddhism gained thereby. I gave him, with what my vocabulary would permit, all the orthodox tenets I could muster, each one of which he answered from the Buddhist viewpoint. I never had the slightest chance with that young philosopher, as he floored me step by step. However, I denied all he had to say, altho I didn't

understand a tenth he said, and said to myself, "Some day, my young friend, I hope to meet you again, and I hope it will be a different story then." The chagrin I felt before those young Buddhists, at being so badly worsted, and the vow made at that time, perhaps constituted another reason for returning.

In my Bible classes, both of students and professors, there was enough inspiration, as the result of our study together, to drag a man back, even from the most distant parts. One tie, in this connection, had as much as anything to do with my return to this country. My friend was a professor in the Middle School, a loyal Confucianist and one of the finest spirits I ever knew. Our friendship was never lessened by the difference in religious beliefs. He was a Christian to me, and to the student body, if character is the main point of Christianity. The night before leaving for America I spent in his home, and before parting he spoke out of a thoughtful, tender heart. "The woeful lack of the youth in my country is in morality. Hall San, come back to our little Kingdom, for what you Christian missionaries from America have, we need."

Now no one could feel the appeal from that man's lips, and leave it unheeded. I wrote to him as soon as I returned, last November, and received word from another professor that my friend had died just before I arrived in Yokohama. The request from this friend is doubly strong, now he has gone, and while I feel my own lack in properly fulfilling this mission, I am proud to be back here in response to my Confucian friend's appeal, giving my small part to that great whole—the making of Japan a Christian nation.

MARION ERNEST HALL.

Some Observations in Passing.

In what respects do religious activities in India resemble those in Japan? How do they compare? These are questions

frequently asked those who may have had some experience in both countries. When we give the matter serious consideration, quite naturally the thought arises, Is comparison possible? This can be answered both "yes" and "no." Yes, when we consider religion as a phase of life, whether white, black, or yellow; no, when we emphasize racial differences, (India being Aryan, and Japan Mongolian), and argue from the premise that the *mores* (folk-ways) of a race grow up apart from all other races. It is my opinion, however, that all religious expression, the blind groping for a Supreme Being, the hope of future existence, and the realization of two contending forces, (good and evil), are common to all peoples, irrespective of racial affinity.

THE APPROACH.

In approaching the Japanese with the "Glad Tidings," the missionary does not need the harmlessness of the dove, but the chances are that he will need all the wisdom of the serpent to convince. In India the great difficulty is the approach. The missionary's work is chiefly with the class called Pariah, uneducated, suspicious of everything and everybody, in every sense a true child of nature. The Pariah is bound to the faith of his fathers as strongly as he is bound to his caste (for even the outcastes have castes); faith and caste are inseparable. To break with his religion is to break with his caste, and this means persecutions frequently taking the most diabolical forms. However, when the missionary has once gained the confidence of the Indian, it generally means that Christianity has gained another convert.

RECEPTIVITY.

It is quite unnecessary for the India missionary to prove to his auditors existence of a Supreme God, omniscient, omnipotent, and eternal. The Indian is apt to be surer of this fact than his teacher. It is unnecessary to prove that Jesus is a revelation of God, the Father, for is not his own Krishna a revelation

of Vishnu. The Indian knows that as he sows, so will he reap, for has he not the doctrine of karma hanging over him. He knows that sin is in the world, no matter what his religion teaches to the contrary. He believes implicitly in a future existence, altho it may be in terms of transmigration. With these cardinal facts of Christianity finding a harsh counterpart, but nevertheless a counterpart in his own faith, the Indian is ready to listen to the Gospel, once his confidence is won. Down deep in his heart he realizes that these facts have not functioned in his own religion, and he is desirous of learning why they have in Christianity.

With this knowledge before him, the India missionary does not spend his time, or waste his energies in proving accepted facts, but gives his attention immediately to the individual's need, and the world's need of a Savior.

What is true in India seems to be far from true in Japan. The Japan missionary works among an entirely different class of people. Here he must build his own foundation, for he finds little real regard for established religious fact. He finds a willingness to make Christianity a philosophic scheme, but very rarely a real desire to make it the means to richer and holier living. Here the missionary has to combat atheism, chronic agnosticism, indifference, and that which is hardest of all to meet, self-satisfaction.

CHRISTIANITY AT WORK.

The Indian Christian reminds one of the disciples on the way to Emmaus. On learning Jesus' identity they forgot their weariness, and rushed back to spread the good news. So the Indian Christian, altho it may mean death, will go back to his village with the Gospel message. Having once accepted Jesus Christ, he gives over all, and follows to the death. The Indian's nature is intense, and it finds outlet in this way. The English Officer will tell you very frankly that he would rather lead Indian troops in battle, than his own country-

men, because of this characteristic. If the convert happens to be one of the head men of his village, his very importunity frequently wins the entire village to the Cross. Again, Christianity means liberation from priestly and Brahminical dominance. The Christian can hold up his head, for he is no longer subject to caste regulations. He is no longer an outcaste. He has come into his own, into spiritual sonship with the Father. In a word, to the simple-minded Indian Christian, Christianity means "seeking and saving that which was lost."

In Japan this evangelistic fervor, to the observer, seems to have been somewhat subordinated to intellectualism. It will be granted that both are essential, but one need not be sacrificed to the other. This may account partly for the comparatively small Christian body in Japan. Over against it all, however, stands the fact that the government of Japan is not Christian, and hence is not interested in the extension of Christianity, while in India the Christian government stands ready to subsidize Christian institutions. When all is said and done, a government administered by Christians, whether active or passive, is something more than a contributing cause to the growth of Christianity.

It must be borne in mind throughout that the India missionary has to do with a people childlike and credulous, a people accepting a simple theology. Critical problems give the Indian little, or no concern. India stands apart from the theological battle grounds of the world. On the other hand, Japan has touched the rim of western perplexities and problems, and the spirit of skepticism "walks forth at noon day."

JAMES M. HESS.

Summer in the Hokkaidō.

It has been a hot and dry summer up here in Sapporo. We have been praying for rain, and the main island has

seemed to be getting the answer to our prayer, while we are shut up to a regular Southern California climate without any irrigation facilities. We hear reports about the drying up of the vegetable crops, which make us fear a scarcity of food amongst the farmers this coming winter. The old settlers say that such a year has not been known up here in recent decades.

The regular work of the station has been going on much as usual, at least so far as our evangelists are concerned. Mr. Rowland's helper was sent to Teshio the first of May, and stayed until the last of July. His work there amongst the group of seekers, led to seek the Way as a result of the touring of Mr. Rowland and his evangelists, and the special meetings of last March, make us feel hopeful that when a suitable evangelist is found we shall see results in this modern Sodom. The work for the young people of this district is especially hopeful.

We have had two men from the Doshisha in our field this summer, one the son of a minister, the other the son of a Christian worker. One is stationed at Rumoi, where he is under the supervision of our experienced pioneer evangelist, Mr. Uchida. He is engaged in house to house visitations, and also preaches on Sunday evenings. He seems to be collecting some valuable experience and giving good aid to our pastor. Our other man is at Pompira and Totomanai. The situation there is a delicate one, owing to friction between some of the church members, but Mr. Niwa seems to be making good in his summer's work. He is conducting two Sunday-schools, an English class, a cottage meeting in Pompira once a week, and services on Sunday in the home of the believers in Totomanai, in turn. We hope that his work and that of Mr. Takabashi, who is now with him, will result in patching up permanently the church row.

On July 29 and 30 the Sapporo Church celebrated its twentieth anniversary. Mr. Miyagawa and Mr. Makino were present, and helped to make the anniver-

sary a success. On Saturday afternoon a special meeting was held in the big, foreign hotel here. An audience numbering about fifty business men and teachers, was present. Both Mr. Makino and Mr. Miyagawa spoke. At the same time a *dai fujinkai* was held at the church, where the same speakers gave addresses in reverse order. On Sunday morning Mr. Miyagawa preached, and put up some good, stiff propositions to the church. He told the church that it ought to assume the responsibility for the *Kumi-ai* work north of Sendai. Some job! Then, it ought to see to the evangelizing of the students in the university. Thirdly, it ought to send its pastor to America for a year. After this service a fellowship meeting was held. A few of the men of the church got together at this time and had a little discussion about the demands made on them by Mr. Miyagawa. They decided then and there that there was one of the demands which they could easily meet. So the pastor is open to congratulations. It is not yet decided when he will go, but when he does we expect to see him amply provided with funds, which will help him to make the most of his year abroad. We only wish that the other two propositions could be handled as easily and effectively. All in all, the anniversary was a success.

As has been suggested by the above paragraph, Hokkaido has had a brief visit this summer from two of the *Kumi-ai* leaders. They spent a night each in Hakodate, and Otaru, two days in Sapporo, and then went on as far as Nayoro. They visited Rumoi and Asahigawa also. Mr. Makino was able to give more time to Hokkaido than Mr. Miyagawa, and visited several more places, Tokachi, Iwamizawa, and through the Hidaka field, as far as Moto-Urakawa. As a result of his visit to Iwamizawa, and through the generosity of Mr. Shimizu of the Otaru Church, we are expecting to see a pastor come to take up the long neglected work in the Iwamizawa district. This is a cause of great rejoicing. We are sorry that Mr. Makino was not able

to get to Urakawa, and see if he could hit on some scheme to solve the problem that faces the little Christian community there.

We are looking forward to the coming of Mr. Kimura on a trip of about a month in the Hokkaido, the larger part of his time given to the country districts. He will be followed by Mr. Paul Kanamori, who comes to Sapporo to engage in an eight days campaign. This is a union movement of all the Protestant churches of the city. This is a sort of a one member campaign. Mr. Kanamori hopes to be able to get each church member to promise to try to lead one man into the Christian Way during these services. He will also give three days to work in Otaru. About this same time we are to welcome Mr. Warren to an extended tour in the Hokkaido.

Since the coming of the summer season Miss Daughaday has started a Sunday-school in the north part of the city, and the work promises to be very successful. She has been conducting her Sunday-schools and classes all summer, in her own indefatigable way. During the teachers' meeting held here in Sapporo, in August, she was able to place a considerable amount of literature in the hands of the teachers. Mr. Rowland has been busy here and there as usual. He attended the Sunday-school Conference in Karuizawa. I have been largely occupied in overseeing the repairs on the Otaru house, and getting ready for our removal there the first of September.

In closing this survey of the work I wish to refer to the death, August 24, of Mr. Tasaburo Fujii, a charter member of the Sapporo church and a prominent business man of the city. Mr. Fujii was one of that large brotherhood of men, who looked to Joseph Nijima as their father in faith. An ardent opponent of Christianity, as a young man he went to Mr. Nijima's home to dispute with him the truth of Christianity, but he ended by bowing his head to receive baptism from this saint of Kyoto. Mr. Fujii has

always been one of the leaders in the work of the church, and will be sorely missed.

J. C. HOLMES.

Training School for Sunday-school Workers.

"To-day's children make the church of tomorrow" is the motto that was adopted for this first Summer Training School in Japan. Many Christian leaders are realizing that if we do not save the children of to-day, and train them up in Christian ways, then the Church of tomorrow will be a failure. But how shall we train up children without teachers? And how shall we get teachers? These are questions that are frequently asked by earnest workers. It was just to answer this last question when it was asked at the Sunday-school Institute, at Karuizawa, last year, that the Sunday-school Committee of the Federated Missions, in co-operation with the National Sunday-school Association, made plans for the first Summer Training School at Karuizawa, this year.

An ambitious program, comprising six hours a day for two weeks, except two Sundays, was planned in harmony with the two years course in the City Training School, in Tokyo, and the general Teacher Training Course that is being promoted by the National Sunday-school Association. The School had to be held early this year on account of the hotel accommodations, the dates being from July 11—25. The program included a daily devotional period of twenty-five minutes, seven lectures on the Old Testament Prophets, by Rev. J. G. Dunlop, and four lectures on the Geography and Customs and Institutions of the Bible, by Rev. G. P. Pierson; twelve lectures on the Apostolic Age, by Rev. J. W. Saunby, twelve lectures on Child Psychology, by Prof. Y. Yokogawa, of Kobe College; twenty two lectures on various phases of the Sunday-school work, by Rev. K.

Mito, Rev. H. Kozaki, Rev. H. Kawazumi, and others; six lectures were delivered on teaching, by Rev. B. F. Shively, of Doshisha; six lectures on teaching as applied to the Junior and Primary ages, by Rev. S. Iwamura; and six as applied to the Intermediate age, by Mr. H. E. Coleman. Some of the topics treated in the Sunday-school lectures were, "The Ideal of the Sunday-school," "The Plan of Organization," "The Officers and their Duties," "Graded Social Service," "Sunday-school Music," "The One-room Sunday-school," "Graded Worship," "Hand Work," and "Story Telling." We believe it would be next to impossible to make out a better program on Sunday-school work for twelve days than the above.

The Chairman explained the plan as being promoted by the National Sunday-school Association for organizing Teacher Training Classes all over the country, and many of the workers returned home with the idea of organizing groups in their home towns, to study the Standard Training Course. Those who attended this school may now carry on their study in the standard text books, and, when they finish, get the diploma from the National Sunday-school Association.

The attendance was even larger than had been expected by the Committee. The school was opened in the Japanese Church, but, by reason of overcrowding, was later moved to the Auditorium. The total number of duly registered students was 123. An analysis reveals the fact that this number was divided denominationally as follows: Methodist, 40; Presbyterian, 21; Episcopal, 20; Congregational, 16; Baptist, 9; Friends, 8; other Churches, 9. Fifteen were pastors, eighteen were evangelists, thirty were Bible Women, while the rest were volunteer workers. Geographically the students were drawn from every section of Japan, from Hokkaidō to Kyushu. Eighty four came from Nagoya and points east and north of Nagoya, while fifty came from west of Nagoya. This is of interest as indicating a possible open-

ing for a similar school somewhere in the Kwansai districts in the future.

The impressions of the students were handed in in writing, at the close of the school. There were many frank criticisms, and these will be of value in guiding the Committee in the preparation of the next year's program. Expressions of appreciation were frequent and generous. Many found the school much more interesting and profitable than they had expected. Many wanted the lectures printed. Many said they were already planning to come next year. The principal criticism was of duplication in the Sunday-school lectures, inevitable in so many lectures by so many different people.

Our Committee feel very grateful to the missionaries who co-operated by sending their workers, for this was what made the school a success as to numbers. We have already begun plans for the school next year, when the courses and lectures will be entirely different, so we hope that all interested in the Sunday-school work will co-operate to make the second year even more successful than the first.

HORACE E. COLEMAN.

Kompon Chudō and Kaidan-in, Mt. Hiei.

I. CHUDŌ.

Saichō, posthumously named Dengyō Daishi, according to a roll called "Hiyoshi Sannō Hikki" and dating from 1582, had a vision in 785, as he was going up Mt. Hiei for the first time. The "heavenly grandson," Ninigi, appeared in the form of a child and conversed with him. Dengyō at once built a rude place of worship for his visitant. Three years after, the first Buddhist temple of what later became Enryakuji, was dedicated under the name Ichijōshikwan-in (XVI. 7). The name refers to a theological tenet. The *ichijōshikwan*

teaching is that there is one gate for all classes of men, by which they may enter and attain to the highest enlightenment, or complete salvation (*salvō*). The temple was also called Yakushidō, from Dengyō's installation, as chief object of worship, of an image, carved by himself, of Yakushi Nyōrai, god of physical health, an Indian deity originally a disciple of Shaka, but deified under a name meaning "superior medical bodhisattva." At the two small Yakushidō at Asakusa, Tokyo, crude exvoto pictures of a pair of the syllabic *me* (め), symbolizing the eyes of the suppliant, may be seen tied to the doors of the temples. On the right of this *horizon* at Chudō was the sun-god, Nikkō, and on the left, the moon-god, Gwakkō, the three being the usual *Yakushisanzon* trinity found in Yakushi temples, as at the famous Yakushiji, near Nara. The twelve heavenly generals (XVI. 7), Bonten (Brahma), Taishakuten (Indra), and the four heavenly kings (*dai shi tennō*), guarding the four quarters of the world, are in the entourage of Yakushi. The latter six are the *rokubuten*.

The Monjudō and the Kyōzō (Library), which Saichō built on either side of Chudō (XVI. 7), were combined by Chishō Daishi (814-891), with Chudō, forming one large temple. This probably occurred about fifty years after Dengyō's death, as Chishō became Tendai Zasu in 868. The Kyōzō formed the southern part, and the Monjudō, the northern part. The former is now known as the Daishidō, because it contains statues of Dengyō, Jikaku, Jinchu, and Jie, the last three called the *san shi*, or "three teachers." The latter is now named Bishamondō, as it contains a statue of Bishamon carved by Dengyō, besides statues in priestly form, of Monju, Fugen, and Miroku, all carved by Dengyō's father. Inside Chudō, also, is housed the library, or *issaikyō*, which is said to consist of sixty-six boxes of sutras, or about four hundred large sized volumes.

The Yakushi of Chudō is a large

SAICHO, DENGYO DAISHI.

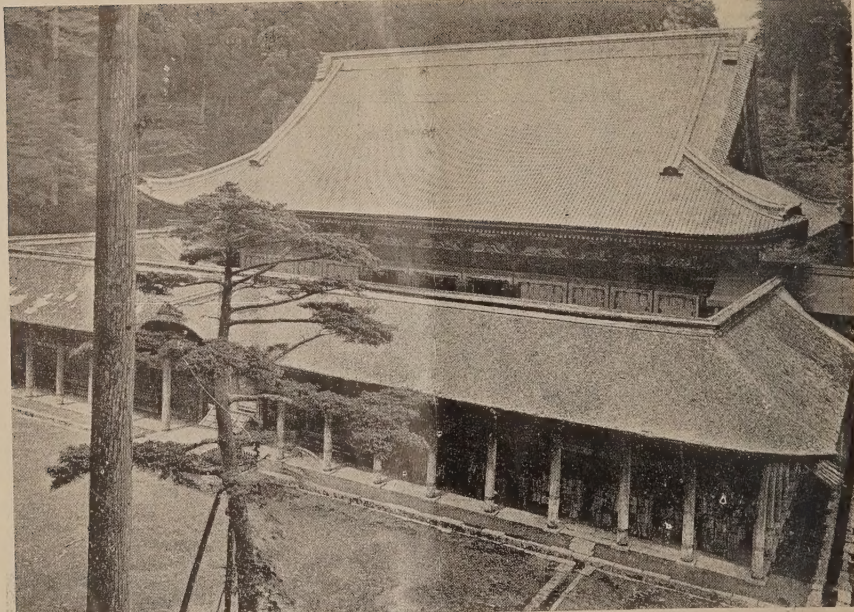


SHIMEGADAKE.



LAKE BIWA FROM MT. HIEI.





KOMPON CHUDŌ, MT. HIEI.
By Courtesy of *The Japan Magazine*.



KAIDAN-IN, MT. HIEI.
(A National Architectural Treasure.)

standing figure with double halo, the *funakō* covering the entire form, and the *marukō* at the rear of the head. He stands on a full-blown lotus, with left hand at the hip, holding his medicine case, and with right hand, palm outward, at the breast, in the attitude of bestowing a blessing. The folds of the drapery—which is abundant, covering all the body except the central portion of the breast—are characterized by anaglyphic sharpness, and are graceful and pleasing. The whole work is a creditable example of the glyptic art, in which Buddhist priests long excelled. Above is suspended the usual *tengui*, or canopy, with lotus carvings in strong relief, and crowned by a *hōshū*, or flaming ball. This Yakushi is called "Yakushi Rurikō Nyōrai"—the Yakushi of Sapphire, Cerulean Light, and in this term *rurikō*, as well as in the *honzon* and entourage, reminds us of Ruridō (XVI. 7), which seems to have been the complement in Saitō, of Chudō in Tōtō.

This temple was better known later as Kompon Chudō, (XVI. 7). It was an imperial temple built for two purposes, —to contribute to the extension of Buddhism and to the peace and safety of the realm. The chief services of the year were New Year's austerities; prayer for escape from pestilence, drought, and other calamities in summer; long sessions for burning goma; meetings for extensive reading of the *san bu kyō*—*Makka Shikwan*, *Hōke Gengi*, and *Hōke Monku*, three works by Chisha Daishi; mystic practices by night; daily offerings before the gods; bringing the yearly round to a close in the twelfth month, by reading the sutra about Butsumyō.

Chudō was rebuilt four times between 788 and 1571. After its destruction by Nobunaga, thru favor of Taikō Hideyoshi and the emperor, special contributions were obtained from the provinces, and it was rebuilt in 1585 as nearly like the previous structure as possible. The great plan of restoration of Enryakuji seems not to have been completed until 1642, since when, until 1868, the Bakufu

repaired Chudō four times. It is now registered as a building under special protection of the Government. Its dimensions are 124 feet by 78, 80.6 ft. to the roof-tip, and 32.5 ft. to the eaves; the roof is of copper, and a yard in front is surrounded on three sides by a gallery 15 ft. wide and 300 ft. long. Both the latter and the temple are stained with oxide of iron, and the interior particularly and impressive. After employing a long string of superlatives to set forth the beauty and grandeur of Chudō, our authority winds up by stating that the magnificence beggars description. But the site is peculiarly unsuited to display the architectural attractions of the great structure. The arrangement of the *naijin*, or chancel, on the ground-level, far beneath the level of the main floor of the temple outside the chancel, is unique; the worshipper stands high up on a level with the platform containing the images, an arrangement conceived as best adapted for the use of the emperors when they came to worship, where they might be at favorable elevation for viewing the images, and where they would be undisturbed by the presence even of priests in their ministrations, since they performed their duties below. Beginning with Kwammu in 794, various emperors came to worship, and there is a quinquennial celebration, at present, which an imperial representative from Tokyo attends. The gallery, in old times, served as quarters for the retinues of the emperors, while the latter engaged in worship.

In front of Chudō was a celebrated well (*akai*) whence holy water for offerings was drawn. "Hiyoshi Sannō Hikki," mentions a river formed by the union of five streams from Mt. Hiei, and the sound of the waves of this river is likened to the intonation of the sutras. The five streams are called the waters of the five colors, and the *akai* of Chudō was the source of one.

II. KAIKAN-IN.

In "Tendaishu Sōhonzen Hieizan Mei-

shōki" it is stated that until the establishment of a *kaidan* on Mt. Hiei, by Gishin in 828 (XVI. 7), there was no such magnificent *kaidan*, even in China or India; it was a unique possession of Enryakuji, where all candidates for priesthood in Japan, who accepted the Daijō, must receive initiation to the Daijō, or Mahayana system of ethics by which to govern their monastic life. In ancient days the Mt. Hiei Kaidan-in, as the building in which the ceremony occurred, was called, was in more imposing surroundings than now. Near it stood a Kōdō, or Lecture Hall, 42 feet square, and both were within an enclosure surrounded by a gallery 140 by 120 feet, with a central gateway 18 feet wide—the plan suggesting what we find at Kompon Chudō to-day. Nothing remains save the present Kaidan-in, 30 feet square—the same size as of old. Kaidan-in was destroyed by Nobunaga in 1571, rebuilt in the Tenshō period (1573–92), and extensively repaired in the time of Iyemitsu. According to the above booklet the building is magnificently adorned with a double compound roof thatched with cedar, and capped at the apex with that bronze ornament (*gibōshu*, *hōshudama*, or *nyōirin*?) which contributes so much to the artistic finish of such four-square roofs—seen also on the Ninadō and other Hieizan temples. The Kaidan-in is stained red outside and inside, and the latter has much variegated coloring, producing an ornamental appearance admirable and rarely seen, while, on the contrary, the chaste simplicity of the structure is even quite severe, and leaves a strong impression on the beholder. Dainty and attractive stands this Kaidan-in amid those lofty cryptomerias, which are one of the greatest charms of Mt. Hiei.

There were four *kaidan* in Japan before this one, and they dated from 754 at Nara Daibutsuden, and 761 at Kwanzeonji, near Fukuoka, and at Yakushiji, near Nikko. These were public and official, while another dating from 756, was established by the famous Chinese priest Ganshin, with imperial sanction,

but on a more or less private basis; it was built at an imperial villa near Nara—presented to Ganshin by the Empress, turned into a temple by him, and known to-day as Tōshōlaiji. Other authorities state that a temple called Shōteiiji was built at Nara, in imitation of a Shōteiiji in China, and that the fourth *kaidan* was at this temple. In all these four cases Ganshin, the great master of Buddhist disciplinary precepts, was the inspirer and leader. He might well be termed the father of the Japanese *kaidan*. He was learned in the Shibun Risshu system, which he introduced from China, and upon which the four *kaidan* were based. Dengyō Daishi noting the prestige derived from these *kaidan*, determined to have one on Mt. Hiei. He did not live to perfect all his comprehensive plans, and the establishment of a *kaidan* was left to his successor. It was called Daijō, or Enton Kaidan, and claimed to be Yui Daijō Kaidan—the only one in Japan. It rapidly gained popularity and influence, while the Shibun Risshu *kaidan* all declined. A *Kaidan-in* may be seen to-day at Tōlaiji, Nara.

A *kaidan* is an elevated platform, upon which the *kai* are imparted to candidates for monastic life. In the picture of Kaidan-in we see plainly the large, square platform of stones, upon which the building stands. *Kai* are moral precepts to which priests are pledged to conform. This ecclesiastical discipline, or *ninaya*, forms one of the three Buddhist collections, and deals with ethics and morality. *Kai* suggests the terms used in Psalm 119, precepts, law, testimonies, statutes, way, commandments, judgments, word, ordinances. *Enton* means "complete suddenness"—no matter what a candidate's nature may be, by entering this gate—this sect, he may immediately gain a perfect knowledge of Buddhism. These *kai* were not imparted to ordinary believers, but certain notable laymen have ever been admitted to the secret, such as Tsuchimikado and Yoshimasa in the 15th century, while a friend recently told us

of a judge, whom he knows, who is superior to the average priest in this branch of ecclesiastical knowledge. The initiation ceremony on Mt. Hiei is said to occur only quinquennially.

It has been suggested that the reason why Dengyō did not himself start the *kaidan*, was because the emperor would not grant permission. No doubt the influence of other sects, which had *kaidan*, was very strong against Dengyō, but we do not feel confident that their opposition caused the delay. In "Hi-yoshi Sannō Hikki" is an interesting story about the difficulty of securing permission to found a *kaidan*. The Emperor Shirakawa, in 1174, asked Raigo, of Onjōji, Miedera, to pray for the birth of a prince, and after a hundred days' supplication, Prince Atsubumi was born. In return Raigo requested permission to found a *kaidan* at Onjōji, but the emperor rebuked him, saying: Such a thing is not to be thought of! If a *kaidan* were established, there would be an affray between Miedera and Hieizan, and a great disturbance would result." Raigo was so affected, that after working a magic spell upon the prince, who pined away and died, Raigo starved himself to death. Atsubumi was deified at Ōji Miya, whose branch shrine was Nezumi Yashiro, where the Rat-god, a Shintō incarnation of the Buddhist Daikoku, was worshipped, the image being a human form with a rat's face. The belief prevailed that this Rat-god was an incarnation of Raigo's spirit, and that he once sent three thousand rats to Mt. Hiei to gnaw to pieces the holy sutras of Enryakuji. The writer of the roll, however, assures us that this story was not true, and that the Nezumi Yashiro enshrined the first animal of the zodiacal menagerie, without any connection with Raigo.

ARTHUR W. STANFORD.

General Notes.

There has been Somme fighting on the Western Front during the summer. "Room for Rumania," say the Allies.

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About 11.30 p.m. an unusually long and quite vigorous earthquake shook Eastern Japan. The shock was heavy at Tokyo, while at Karuizawa most people were awakened from sound sleep.

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Karuizawa had its scare over poliomyelitis—a name which appears to be as infantile as the victims of the disease, since it seems to have been unknown to the compilers of Funk and Wagnall's Standard Dictionary, 1897. An epidemic in and about New York City has been of such magnitude as to call forth \$50,000 from the Rockefeller Foundation to fight the disease.

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By his will dated July 2, 1915, and probated Nov. 13, 1915, the late Ambrose DeAth left a sum of £25 for the Okayama Orphanage, and in August the institution realized 210 *yen*, the British legacy duty taking 10% of the bequest. A legacy was also included for the "Church Miss'y So., Kobe," but as there never has been any such, neither the S.P.G., of Kobe, nor the C.M.S., of Osaka, got the money.

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Dr. Rosenberg has published his first fascicle of Buddhist terms in character, as found in Japanese works. The work, when completed, will serve for those who can handle Buddhist writings—sutras, Buddhist dictionaries, etc.—in the original, a purpose similar to a concordance to our Scriptures and index to the dictionaries. It has an interesting introduction in English, which, among other matter, gives a list of Buddhist dictionaries. "Introduction to the Study of Buddhism. I. Vocabulary," by O. Rosenberg, Tokyo, 1916, is the title of his work.

A straw vote taken in August, by Prof. Ernest Wilson Clement, resulted in 126 votes for Wilson, to 90 for Hughes, among American men at Karuizawa, Mt. Hiei and Takayama. We are in the minority, but by next November we hope to find ourselves on the winning side. We shall not weep if Wilson is re-elected. He is a Christian, a man, a scholar whom we highly respect. No other President has ever had a tithe of the amount of prayer from us that we have offered for him. He has made a good President. But we wish a better one, and we think we shall find him in Hughes.

* * * * *

Three Kobe College alumnae have sailed this summer to study in America: Miss Sugi Mibai, to take the Kobe College scholarship at Mills College; Miss Mitsuko Takahashi, to Huron College, Huron, South Dakota, under the auspices of the Hokusei Girls' School (Presbyterian), where she has been teaching; and Miss Hanayo Sakamoto, to the University of Toronto, sent by the Y.W.C.A. to specialize in domestic science, for a position as secretary-teacher in the Tokyo Y.W.C.A. on her return. This doubles the number of Kobe College alumnae studying on the American continent.

* * * * *

"The Middlebury Campus," XII, 8, May 31, 1916, had an account of a movement by the faculty, alumni-ae, and students of Middlebury College, to raise \$2,000 for a dormitory, "Middlebury Hall," at the Dōshisha, to accommodate about twelve students, along with Prof. Suzuki and his family. Mr. Suzuki was formerly a student at Middlebury. Student committees were formed a year ago, but the official announcement was made at Chapel, May 27, by Pres. Thomas. Miss Pauline Rowland was chairman of the senior class committee, and also of the Dōshisha Committee, which circularized the graduates.

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By the usual kindness of Prof. Ernest Wilson Clement we have received a copy of the April, 1916, Proceedings of the Academy of Political Science, N. Y., Vol. VI. No. 3, containing his "Constitutional Imperialism in Japan," 53 pages, treating in ten chapters besides the Introduction, of the Imperial Prerogative, the Privy Council, the "Elder Statesmen," the Cabinet, the Diet, the Judiciary, Rights and Duties of Subjects, Political Parties, Public Opinions, Conclusion. To these is added a long Appendix containing the Japanese constitution and various Laws and Ordinances, altogether comprising another fifty pages. We intend to notice this paper in our next issue.

* * * * *

Who, who has lived in Japan, has not felt an affection for the man who wrote "Tales of Old Japan," perhaps the most fascinating little work of all the mass of printing about this interesting empire? He died in England, Aug. 18. Algernon Bertram Freeman-Mitford was born Feb. 24, 1837, and was educated at Eaton and Christ Church, Oxford. He entered the Foreign Office in 1858, and, after service at Petrograd, 1863, Peking, 1865, came to Japan in 1866, and became Second Secretary of Legation in 1868, under the aggressive ministry of Sir Harry Parkes. In 1874 he left Japan, and served till 1886 in the Office of Works. He accompanied Prince Arthur to Japan in 1906. He was decorated for his public services, and was the author of "The Bamboo Garden," 1896, "The Attaché at Peking," 1900, "The Garter Mission to Japan," 1906, "A Tragedy in Stone," 1912 (XIX. 9).

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A good friend of missions, whose subscription to MISSION NEWS is paid to 1930, recently wrote that she found nothing in the paper about price of subscription. Every issue, for many years, has contained details in terms of Japanese and American currency. On the last page will be found also suggestions

about sending money to the publisher at Kobe. The agencies of the American Board, printed in each issue, will transmit subscriptions. Postal money orders and reply coupons may be had at post-offices. Any sort of valid check may be sent to Kobe,—even one's personal check on his local bank, tho a bank-cashier's check is better, while the local bank's draft on some important bank in a great center, like New York or Chicago, especially on a Federal Reserve Bank, is still better. The war presents no difficulty about transmitting funds from America to Japan by any of the normal ways in time of peace.

* * * * *

The Tohoku Kyokwai Jiho, is an eight paged monthly, (one page, more or less, in English) published at Sendai, now in its sixteenth volume, and presenting the work of the Presbyterian and Reformed group of churches and institutions in North Eastern Japan. In the August issue we find the following statistics: The *Kumiai* Church for 1915 had 18,557 members in Japan proper, 1,319 baptisms, 79 independent churches, 104 mission churches and preaching places, 93 ordained men, 119,116 yen contributions. The net increase in members was only 657; the increase in baptisms over 1914 was 35. In Chosen were 67 congregations, 40 ordained men, 6,224 members. The American Board Mission had 38 churches and preaching places, 42 ordained men, and 1916 members. The entire membership, including children, was 26,697. Entire contributions were 133,244 yen. The Presbyterian and Reformed Missions in Japan turn all their results into one native Church, with the name of Church of Christ in Japan. This Church for 1915 had a total of 28,999 members, including 2,973 connected with affiliated Missions; baptisms, 3,094, including 380 children; Sunday-school pupils, 19,200; contributions, 126,579 yen.

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No doubt Prof. McElroy's mordant quotations could be duplicated by any one, who is familiar with German writings. We have seen an additional one by a professor at Munich, Baron von Stengel, who was a German delegate at the Hague Conference: "A future Peace Conference is quite superfluous, for the final and decisive victory doubtless will fall to the Germans. We shall then be in a position to hold in check all enemies of peace. The whole present course of the war proves that we Germans have been chosen by Providence, from among all the peoples, to advance at the head of all Kultur peoples, and to lead them to a secure peace under our protection. We have not only the necessary power and strength, but also the highest gifts, and we form the crown of Kultur in all creation. Consequently it is reserved for us to do what no nation ever yet succeeded in doing—give peace to all the world.....There is no people richer in feeling and ideals than we Germans, and so, under our protection all international law is perfectly superfluous" [and treaties are mere scraps of paper], "because we, of our own instinct, give everyone his rights" [Belgium, for example].

* * * * *

Japanese politics has had its sensations during the summer. The greatest was the consummation of the Russo-Japanese Treaty, on July 3, at Petrograd. Japan rejoices greatly over this, but we are not as trustful of the actions of the Cabinet as we were before that truculent ultimatum was sent to China in May, 1915 (XVIII. 9). Time must reveal whether this Treaty is a benevolent compact, or not. Again Japan has been unfortunate, as she so often is, in doing things in a manner which not unnaturally lays her open to suspicion and adverse criticism. For a considerable share of the unjust criticism she receives, she is herself primarily responsible. Her aggression towards China in 1915 gives ground for suspicion of her intentions in

making the sort of compact she has now made—indefinite and unsatisfactory to those who believe that China has been most unjustly treated by both Japan and Russia in their presence in Manchuria and Mongolia. The wringing from China, of a further ninety-nine years' lease was an injustice. But it is only fair to emphasize that Japan often surprises her adverse critics by her magnanimous action, and let's wait for a "look-see" in case of this latest compact.

* * * * *

One of our great pulpitarians of America has a book entitled, "Studies of the Great War," in which he says: "Liberty to grow, freedom to climb as high as industry and ability will permit, liberty to analyze and discuss the views of President, Congress, Government—these are our rights. In a military autocracy there can be no liberty of the printing press. If a man criticizes the Kaiser, he goes to jail. In this Republic, if Horace Greely criticises Abraham Lincoln, Abraham Lincoln does not send the great editor to jail, but writes the latter: "My paramount object is to save the Union," and vindicates himself at the bar of the nation.....In some European lands the State is everything, and the individual nothing. In this Republic the individual is first, and the State is here to safeguard his rights and see to it that no one trespasses upon his property. The time will come when the nation that breaks its treaties and sows to the wind shall to that wind reap the whirlwind. It is an awful thing for a nation to make it inevitable that hereafter when that country negotiates a treaty with other people, their representatives shall say: "Before we sign this treaty with you, we wish to ask one question: 'If later it is to your interest to break this treaty, is the document to be sneered at as a scrap of paper?'"

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While going to view the cherries at Yoshino, after toiling up the long mountain road, one is invited by a sign

at the entrance to the village, to stop at the "Spectators Rest Store Kind and Polite." Besides the vernal wealth of cherry bloom, Yoshino offers much of historical and religious interest. Zōdō is a huge old Tendai temple, whose architecture belongs to an earlier period than that of Mt. Hiei, and reminds one of the Todaiji buildings, at Nara. But within, one is reminded of the temples of Mt. Hiei, for one finds a recurrence of the images on the chief altar at Kompon Chudō—Yakushi Rurikō, with Nikkō on the right, and Gwakkō, on the left. The friendly and obliging *jushoku* or prior, explained that the Yakushi's office (*hongwan*) is to maintain men in health here (the Zōdō Yakushi holds a medicine casket in his left hand), and to send them to Jōdō, the Pure Land in the West, when they die. Said the friendly superior: Yakushi presides over the *Tōbō* (East), while Amida reigns in the *Saihō Mida no jōdō* (West, or Buddhist Paradise). *Mida wa anraku sekai wo kamaeru*. Yakushi derives his appellation, Rurikō, from the fact that the east is the point where clear blue sky is most abundant—where the *seiten no ruri*, the blue light of a fair morn, first bursts out. Kompon Chudō, on Mt. Hiei, he declared, faces the east.

* * * * *

Prof. Robt. McNutt McElroy, of the Dept' of History and Politics, Princeton University, lectured at the Karuizawa Auditorium, Aug. 10, before several hundred summer residents, on "The Historical and Political Significance of the War." Wrapt attention and profound interest and emotion were strikingly manifest thruout the masterly treatment of the subject. Germans were present, and some of them heartily applauded the speaker, who was so transparently sincere in his effort to be impartial, that any who may have repudiated his views, at least must have felt great respect for the ability and spirit of the lecturer. The lengthy lecture, however, was really a severe arraignment

of the controlling elements in Germany. The hardest things he uttered—and he uttered many hard things—against Germany, were translated quotations from various representative Germans, including Frederic the Great, and William II, Treitschke, Nietzsche ("tho mad, he had bitten some of Germany's greatest thinkers"), and others. Prof. McElroy's causticity consisted mainly in the quotations he read from German authorities. Our own conviction is that the *truth* is Germany's worst enemy. She is despised because of the revelations which have come to the outside world about the teachings, the spirit, the motives of her men of dominating influence and potency in State, Church, University, Army, and Navy. The entire spirit shown in her conduct of the war, suggests that she is rotten at the core.

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At the *Kōshūkai*, or Sunday-school Training School, at Karuizawa, Prof. Yosohachi Yokogawa, of Kobe College, delivered twelve lectures on Genetic Psychology, which were very interesting and full of practical points for Sunday-school teachers. We refer to a few points that interested us, without attempting to give their context to show their bearing on practical teaching in the Sunday-school. The first of these illustrates a characteristic of the lecturer, which we may term circumferential vision—he sees 360 degrees, where many of us see only a sector. One day when he was a teacher in the government girls' high school, at Sendai, he and Dr. Seiple, of the German Reformed Mission, were present at some meeting, when by mistake they exchanged hats. The hats were of about the same size, but Mr. Yokogawa's prest tightly on the forehead of Dr. Seiple, leaving room to spare at the sides, while Dr. Seiple's hat left room fore and aft on Mr. Yokogawa's head, but was tight at the sides. This trivial experience led Prof. Yokogawa to an investigation of the subject of heads. He stated that, in general,

racess whose heads have the longer measurement from front to rear, have been conquering races, while "round" headed races have usually been the conquered. Europeans as a class are "long" headed, while orientals are "round" headed. That the Japanese national progenitors conquered the Ainu, he thinks investigation of the heads of the two races might show as due to Ainu heads being rounder than Japanese. A further point was that while 200 years ago the average duration of European life was 36 years, it has increast to 41, while in America it is now 46. On the contrary in 1879 it was 42 in Japan, but in 1910 was only 34,—a loss of 8 in a single generation, and he named three reasons for the decline, (a) the struggle for existence, (b) overstimulation produced by European civilization, (c) ignorance of hygiene suitable to modern conditions.

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"Arrangement of the Chinese Characters according to an Alphabetical System," by O. Rosenberg, Tokyo, Kobunsha, 1916, is a new departure in Chinese dictionary making. Dr. Rosenberg is a Russian savant, sent to Japan, four years ago, to study the history and literature of Buddhism, as preserved in Chinese translations of works that have been lost in the original. In attempting to compile a dictionary of Buddhist terms he soon discovered that arrangement of the *jukuji* in the usual way, according to a portion of the strokes, would entail an excessive task; he adopted the suggestion of a previous Russian savant, Wassiliev, that the *ji* be arranged according to the last stroke. In the use of "Chinese" dictionaries we have often wondered why some close student did not construct a dictionary on a more reasonable method than any we have seen hitherto. Often have we wondered why it would not be a great improvement to arrange the *ji* according to their *total* number of strokes. That would save time and patience for us.

Take the *ji* for *kotobuki*, for example; we first sought this in Chinese dictionaries, in the U.S., when we had no handy Japanese within range. We spent several hours, at different times, trying to hunt it down, but did not succeed. Nothing but our satisfaction in conquest depended on the hunt, and we made a truce till our return to Japan. We then asked some half dozen intelligent Japanese, and none could find it. Finally, while one of our Japanese friends was having a long hunt, we ourselves found it. There appears to be no rational system about the usual arrangement, and some Japanese friends have assured us that there is none. Among these is a graduate of a mission university, who has spent twenty years of his spare time from a business career, in compiling a dictionary on a radically different system. Supposedly one should look under the *hen* for a character, but not infrequently one must turn to the *tsukuri* and so waste time on a simple *ji*. But then there are many involved *ji* where one is non-plussed as to which of several parts is the controlling one, as in case of *kotobuki*. The *kammuri* often takes precedence of all else. No doubt the expert in Chinese characters overcomes all these and many other difficulties, but most of us are not experts, and we believe that time and effort are needlessly wasted in overcoming such obstacles. The Jones Peeke Dictionary is a boon to amateurs, but its triumph over other ordinary dictionaries is due more to mechanical improvements than to any radical improvement of system of arrangement. We can not speak yet, from sufficient acquaintance with Rosenberg, but, on the face of it, his plan seems likely to afford great relief from the cumbersome and oppressive system (?) of the usual work.

Personalia.

Whitman Newell enters Amherst this month.

Mr. G. S. Phelps and family, of Kyōto Y.M.C.A., sailed for America, on furlo, about Je 20.

Miss Ada Burrows Chandler, of Asahigawa, Hokkaido, spent her summer at Karuizawa, with Miss Parmelee.

To Rev. Henry James and Mrs. Sara Jones Bennett, at Karuizawa, July 21, was born a daughter, Mary Elizabeth.

Miss Amy Elizabeth McKowan sailed for Canada, from Yokohama, July 20, by the *Empress of Russia*, after about three weeks at Karuizawa (XIX. 9).

Mr. and Mrs. Chas. Whittlesey Atkinson, after a brief holiday at Karuizawa, sailed for America, Aug. 4, by the *Empress of Japan*, from Yokohama.

Miss Mary Caroline Baker, of the Y.W.C.A., Yokohama, sailed for home yesterday by the *Empress of Russia*, owing to the precarious condition of her mother's health.

Miss Frances Katherine Bement and Miss Grace Adeline Funk, of Shaowu, in our Foochow Mission, past the summer at Karuizawa, and left there for their field on the first instant.

Rev. Frank Cary and Mrs. Rosamond Bates Cary reached Yokohama by the *Shinyo Maru*, July 24, and went at once to Takayama, where they spent the rest of the summer with the Otis Carys.

Mr. Sam'l Colcord Bartlett, Jr., joined the state militia, and went to Plattsburg, N. Y., for the summer, where, as corporal, he trained his men. He enters Amherst Agricultural College, second year, this autumn.

On Saturday, Aug. 26, at the Mampei Hotel, Karuizawa, Bishop Foss, S.P.G., Kobe, stated that the day was the fortieth anniversary of his arrival in Japan, and gave reminiscences of his experience during that period.

Miss Harriet Adaline Hale, who had been visiting in Japan for nearly a year, after several weeks with the Newells, at their Karuizawa cottage in the wildwood, returned to America, leaving by the *Shinyo Maru*, Aug. 27.

Miss Agnes Manford Allchin, fresh from Syracuse University, reached Yoko-

hama, July 24, by the *Empress of Asia*, and contributed materially to the musical attractions of Karuizawa during the rest of the season (XIX. 9).

Mrs. Dwight Whitney Learned, and her daughter, Mrs. Wm. Leavitt Curtis, both of Kyoto, sailed for California, from Yokohama, Aug. 27, by the *Shinyo Maru*, to spend some months "somewhere" in Southern California.

Donald Cools Grover was born to Mr. and Mrs. Dana Irving Grover, July 11, at Boulder, Colo.—eight pounds, and all doing well in July. Mrs. Grover was in an ideal environment, with best of care, in a little cottage at a sanitarium.

Rev. Sherwood F. Moran and Mrs. Ursul Reeves Moran, of Redlands, Calif., reached Yokohama, on the 11th instant, by the *Tenyo Maru*. There's always a warm welcome for the latest Mission babe, and the Morans hold the pennant.

Miss Pauline Rowland, B.A., reached Yokohama by the *Shinyo Maru*, July 24, and was welcomed by Dr. and Mrs. Rowland, who had spent a fortnight at Karuizawa, on their way. The party at once proceeded to Sapporo (XIX. 9).

Rev. Henry James Bennett is accustomed to make an annual excursion to the Japanese Alps. Last year he went to Kamikōchi, and climbed Yari-gadake; this year from the same hot springs, he climbed the massive granite pile of Hodaka.

Donald Gordon, Esq., of Boston, responded to his country's call for militia, and joined as a private. He went to Plattsburg, N. Y., into training, and rose to be corporal, but Presidents Wilson and Carranza gave him no chance to get into Mexico.

A note from Dr. Francis Edward Clark, at his Sagamore Beach, Mass., home, July 13, gave assurance that he and Mrs. Clark had reached home safely, but is not reassuring about his health. He has had several attacks like the one he suffered at Kobe in May.

Mrs. Eleanore W. Sheffield, of our North China Mission, Tungchow, and her daughter, Mrs. Wm. B. (Elizabeth

Sheffield) Stelle, of Peking, called at Kobe, June 19 on their way to America by *Empress of Asia*, for furlough. Their headquarters are Brooklyn, N.Y.

Miss Annie Hammond Bradshaw, of Sendai, was made happy Je 24, by the arrival at Yokohama, by the *Shizuoka Maru*, of her sister, Miss Mary Franklin Bradshaw, an Episcopalian and a music teacher, of Orange, N.J., who sailed for home by the *Nippon Maru*, Aug. 12.

Prof. Evarts Boutell Greene spent his holidays, with his sisters, Mrs. Griffin and "Beth," at Manistee, Mich., in a "cottage that looks as if it might have been built at Karuizawa. We are on a high bluff, and our land runs down to Lake Michigan, where there is fine bathing."

The college classmates of Rev. Samuel Colcord Bartlett, pastor at Peace Dale, R. I., have founded a scholarship at Dartmouth College in honor of his father of the same name, and a late president of the college. Mr. Bartlett's son, Gordon, who graduated at Phillips Andover, in June, has entered Dartmouth as the first appointee to the Bartlett Scholarship.

Rev. Geo. Allechin took a party of young people up Mt. Fuji early in August, including Miss Agnes Allechin, and the Misses Chappell, teachers at Aoyama Girls' School and Azabu Girl's School, Tokyo. They had views going up, but after that the report was that they "had seen the mist, but mist the scene." "If this is a mist-ake let it pass!

Miss Harriet Adams DePuy, a teacher of score-singing and instrumental music, N. Y. City, with her pupil, Miss Alice Bosworth Tuxbury, of Montclair, N.J., arrived at Yokohama, Je 24, by the *Shizuoka Maru*, and after visits to some of the main cities, and to Takayama and Karuizawa, sailed for home by the *Shinyo Maru*, from Yokohama, Aug. 27.

Addresses which may be useful to some readers, are: Miss Elizabeth Torrey, 374 Manhattan Av., N.Y. City; Miss Abbie Kent, West Medway, Mass.; Miss N.C. Stewart, Northfield,

Minn.; Mrs. James Harkness, No. 552 of R.F.D. 2, Santa Cruz, Calif.; Mrs. H. S. Wheeler, 363 Webster Av., Jersey City, N.J.; Mrs. J. D. Whitelaw, Carthage, S.D.

Rev. Marion Ernest Hall made the ascent of Mt. Asama in the light of the magnificent mid-August moon. Mr. Hall also played tennis *some* during the summer, as he and Prof. Shively won, in the doubles, over all competitors until they had to contest the championship for 1916 with the champions of 1915, and then they *fell down*. Mr. Hall rendered valuable service in the choir, at the religious services.

Roger Sherman Greene came to Japan to meet F. H. McLean, M.D., who arrived at Yokohama by the *Empress of Asia*, July 24, on his way to Peking, to become Resident Director of the Medical Board of the Rockefeller Institute; at the same time Chas. A. Coolidge, an architect, came to supervise the erection of the Institute's schools at Peking and Shanghai. The party spent several weeks in Japan.

The *Empress of Russia* brought much precious freight for our Mission. Besides the deputation, came also Misses Fanny Ensworth Griswold, Mary Elizabeth Stowe, and Grace Hannah Stowe, all returning from furlo, and Mrs. Florence Newell Beam and children; the Beams were met by Dr. Newell, and came directly to Karuizawa, while the others went to Nikko first, along with the deputation party (XIX. 9).

Miss Anna Lavinia Hill, whose permanent address is 1101 W. Adams St., Los Angeles, on July 4 was located opposite the campus of the old Quaker College at Wilmington, Ohio, named after the town. She was Director of the Model School and Training Department of the summer session. "This is a lovely little city, beautifully shaded. The campus is beautiful, with fine, old trees. The people are pleasant and the students are responsive and appreciative. I often think of my friends in Japan, and I often close my eyes and see them."

Prof. Yosobachi Yokogawa, of Kobe College, after a very successful course of twelve lectures on "Child Psychology" at Karuizawa, in July, sailed from Kobe, by the *Tamba Maru*, Aug. 11, to proceed to Worcester Mass., for a year's study at Clark University. Prof. Yokogawa, whom we have known since 1899, has shown a development among the very most striking and interesting of all Japanese whom we have known. He combines a trained and keen intellectuality, with a rich, mellow, and sympathetic spirituality. He is a very choice spirit.

Dr. Sidney L. Gulick under date July 13, wrote that he had decided to continue his work in America for another year. Among his endeavors is one to induce every church to appoint a Peace Makers' Committee to aid in establishing a new and Christian world order. He is evidently exercising influence, as proved by the report that an organization has been formed in Southern California (?) to oppose his propaganda. We believe there is an office in Chicago, which offers to furnish literature to all who apply, and it is our impression that the literature is *not* the kind Dr. Gulick circulates.

Miss Eleanor Shepardson Coney, of Wyoming, N.J., arrived at Yokohama Jan. 2, and plans to spend some months longer in Japan. After a visit of several months with her friend, Mrs. Weakley, Osaka, during which she attended Kobe College's Fortieth Anniversary exercises, she made Tokyo (Landises) her headquarters, went to Karuizawa for July, and to Heizan (Weakleys) for August. She is a Presbyterian, and her connection with Mrs. Weakley is interesting. Years ago when Miss Coney's mother was a young woman, the latter was converted under the pastorship of Mrs. Weakley's father at Jersey City.

The murder of Rev. W. A. F. Campbell and wife, of the Canadian Methodist Mission, in the early hours of Sunday morning, July 16, in their chamber at Karuizawa, by a Japanese burglar, gave a powerful shock to the community, but

it was borne calmly, as was to be expected of a Christian community largely made up of missionaries. Terrible as it was, it was no more than occurs in well-regulated communities in all lands, when a man, who is after money, finds himself attacked by the people whom he is trying to rob. The regrettable and surprising thing is that the police have not been able to apprehend the criminal. The Campbells were new missionaries, who had been studying the language. They were both most highly esteemed by their friends.

Rev. Stanley Fisher Gutelius, the preacher of whom Kobe is proud—not only for his pulpit power, but also for his musical work, and other efficient services in various lines, gave a forceful sermon at the Auditorium, Karuizawa, on Sep. 3, to an appreciative audience. The recollection of the sermon he preached there in 1915 probably brought out every one, who heard the first. It was an interesting and helpful treatment of Matt. 4:4, emphasizing the desperate bread-problem of humanity, and interpreting the temptation of Christ as one to satisfy the material needs of mankind, as the method by which to accomplish his mission, but showing that Christ rejected that means, because man has more deep-seated, fundamental needs. Mr. Gutelius improved the *izaai no teruki* of August, for an ascent of Mt. Asama, the volcano.

Prof. McElory attended our Phi Beta Kappa tea, at Karuizawa, on Aug. 9. He was on his way to Peking as exchange lecturer at Ching Hua College, which, we believe, was established by the Boxer Indemnity returned by the U. S. to China, a few years ago. He is expected to lecture on representative government, a subject which China needs to take seriously to heart these days. There are said to be some over 300 Chinese students in America, where they'll have opportunity to imbibe ideas of representative government, calculated to be more controlling than the impressions the Peking students receive from a series of

lectures. The Rev. Edward P. Drew, D.D., pastor of the Old South Church, Worcester, Mass., which shares in the support of the Olds,—past thru Japan, in August, on his way to an exchange lectureship in the above College.

After four weeks rustication at Peacham, Vt., Mr. Pedley wrote July 13, "Sure there is nothing like it in the whole U.S. We are in the country and of it—sweet smelling hay and bad smelling autos on all sides. The White and Green Mountains are glorious to look upon. Fruits, grains, vegetables are flourishing all around. Strawberries are going, raspberries are coming, Apples are young, but it's apple year, and we live in hope. Summer boarders are in evidence, and Sunday the village church was a good sight. We get mail once a day for six days in the week. I've done enuf speaking to keep me from rusting, and, next month, I supply for brother Hugh, in Montreal, while he supplies for Ralph Connor, in Winnipeg. Our girls are with us. Catherine is within two pounds of being the heavy weight of the three. Everybody agrees that we all form a good ad. for the climate of Japan." They expected Florella would enter Mt. Holyoke this fall, and the other four of the family would room at the Missionary Home, Auburndale, Mass.

Rev. Marshall Richard Gaines, M.A., a former member of our Mission, and a professor at the Dōshisha, who gave Mr. Hirose, the great authority in conchology and founder of the conchological museum at Kyōto, his first inspiration in science (by the way, as we write we learn of the dangerous illness of Mr. Hirose) writes from Meriden, N.H., August 3: "This is the place where we lived four years just before going to Japan. It is a beautiful, comfortable summer home, and we enjoy returning to it, when we can. We came on July 15. Just a week before, Morrel [his son] took his family from Staten Island to Peconic, on the eastern end of Long Island. There were four children, and the dreaded

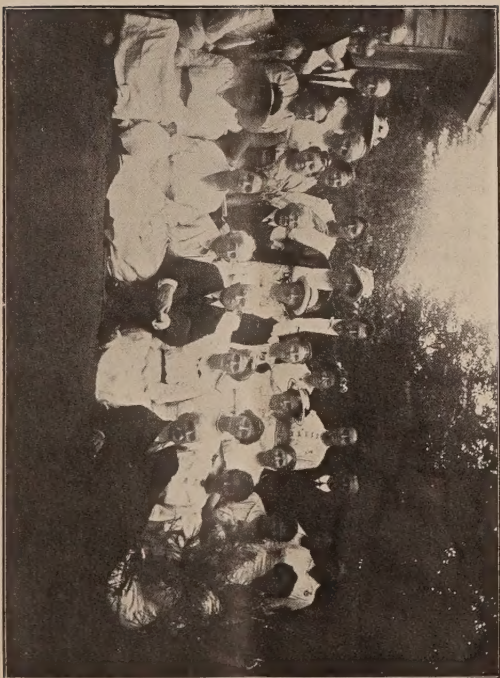
infantile paralysis was doing its work about their Staten Island home. Here, in this far-away retreat, they thought they would be safe. On July 21 their only son, who would have been six tomorrow, was taken from them,—sick only four days. He bore the name Marshall Gaines.....Yesterday, one of Grace Learned Curtis' letters, neat as tho lithographed, came, telling us something of the wedding."

Prof. Chas. Atwood Kofoid and Mrs. Kofoid, reacht Karuizawa July *gejun*, and spent some days with the Newells. On July 27 a mission lunch was held at the Newells' villa, when, after amply solving the "bread problem," the "more fundamental necessities" of humanity were partially satisfied by after-dinner talks. Prof. Kofoid gave an interesting talk on oyster-pearl culture, in which large capital is invested by several Japanese parties, of whom the best known is Mikimoto—best known to foreign ladies, at all events,—and the culture is carried on in Omura Bay, in one, or more places in Shikoku, two places in Ise Bay, and at other places on smaller scale. Incidentally Prof. Kofoid spoke of the abalone pearl culture along the coast of Southern California, and the great amount of New York capital invested in it. As with the oyster, the flesh of the abalone is eaten. Besides the jewelry and food interest, these mollusks afford an interesting field of investigation for pathology, and Prof. Kofoid is a student of their diseases. Dr. Newell took the Kofoids to Ikao, and they left for America about Aug. 1 (XIX. 5).

The Board's deputation to the centenary of our Ceylon Mission, Oct. 15, consists of Rev. Edward Lincoln Smith, D.D., our N.Y. Secretary, and Mrs. Smith, and Mr. Franklin Humphrey Warner and Mrs. Warner, of 30 Ridgeview Av., White Plains, N.Y. Mr. Warner is a manufacturer of chemicals. The party reacht Yokohama, by *Empress of Russia*, Aug. 22, where they were welcomed by one of our Mission's com-

mittee, Mr. Allechin, who conducted them about Yokohama, Tokyo and Nikkō, and brought them to Karuizawa on Aug. 25, where fine weather did much to deepen any favorable impressions they received. On the 26th members of our Mission had a social afternoon with the visitors. Dr. Smith preacht a fine sermon at the Auditorium on Sunday, and members of the Mission spent a delightful vesper-hour with the deputation under the firs, in the wildwood at the Newell villa. Monday morning saw the visitors pulling out for Tokyo and hotter regions beyond, like Kyoto, where Dr. Learned and Miss Denton piloted them about for two days. We expect the Warners thru Japanese coastal waters in February, on their return to America, while the Smiths probably will not reach Japan until March.

Rev. Schuyler Sampson White spent August on the West Coast, largely in Echizen—two weeks at Yamanaka Sulphur Springs, near Daishōji, noted as the exile home of some of the Kyushū Christians, 1867-1873. "There I certainly struck an ideal place for me this year. I tho't from what I read in "Murray," that I'd stay one or two nights, and I lengthened it out to sixteen days. The summer temperature is just about what we have at Arima at Mission Meeting time, without the rain. The "Yoshinoya" has two *besso*, and I was in the one just at the edge of the village. It consists of four cottages of different sizes, in the midst of beautiful scenery. I was in a two-room one, with a little stream tumbling down the hill beside it, the music of the water lulling me to sleep, as at Arima. It was the most quiet, restful, comfortable place I've found so far in summer anywhere. His Imperial Highness, Prince Asakano, occupied apartments at the *besso* while I was there. There is fine river-rock scenery where a gorge has been cut thru the valley, fine walks, and a radium bath for every day. I've been spending a few days in this city [Kanzawa] noted for its park and porcelain.



The Deputation to Ceylon and some of the Japan Mission, at Karuizawa,
August 26, 1916.

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